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corpo : *l'alma ha il* he substituted *corpo, e l' alma il*, destroying the antithesis. He omitted the *a* of the last line. The current version of the sonnet, being derived from that of Dolce, contains his substitutions.

Boccaccio's *Canzoniere*, then, must lose the poem by which it has been most widely known. It retains, however, a number of sonnets of great beauty, among them the last three of those translated by Rossetti.⁶ The last of these in particular, "Intorne ad una fonte . . .," is as delightful a bit of lyric art as the *Trecento* can show.

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SPELLING IN THE OWL AND THE NIGHTINGALE

In a paper on *The Proverbs of Alfred* read before the London Philological Society in 1897,¹ Professor Skeat called attention to certain peculiarities of spelling that he had observed in the re-discovered Trinity College Cambridge ms. of *The Proverbs*, and in the earlier text of *Lazamon*, the *Old Kentish Sermons*, *Genesis and Exodus*, portions of *The Domesday Book*, *King Horn*, and *Havelok*. These peculiarities he ascribed to a tendency natural to a French copyist "to express sounds by French symbols, according to his own pronunciation"; and he suggested that "in all our thirteenth-century pieces we should always be on the watch for such possibilities." In the appendix to his *Notes on English Etymology*, in his Clarendon Press edition of *Havelok*, pp. xiii-xvi, and in his Clarendon Press edition of *The Proverbs of Alfred*, pp. xii-xx, he has dealt further with the peculiarities in these particular pieces.—Additions of like peculiarities in other mss. will serve to record the correspondences that exist in the other mss., as well as to test Professor Skeat's theories.

Both mss. of *The Owl* and the *Nightingale* contain Old French poems by Chardry. The Jesus

College ms. includes a version of *The Proverbs*.² I have shown (cf. my edition of *The Owl*, Belles Lettres Series, 1907, pp. x l. 4, etc., xviii-xix) that in each ms. the French poems were probably copied by the scribe of *The Owl*.

In his remarks³ on *The Proverbs* Professor Skeat calls attention to the confusion or poor formation of the characters *z*, *þ*, *wen*, &, in the mss., and assigns this to the scribes' lack of familiarity with these characters. I have pointed out (cf. my *Owl*, pp. xiii (1), xiv, and references on those pages to numerous notes, especially Notes 57, p. 153, and 1195. p. 174, and references therein) that just this confusion in the common archetype of the two mss. of *The Owl* or in an original of that common archetype (cf. my edition, pp. xiii, par. 3-xvi, par. 4), has led to incorrect use of *z*, *þ*, *wen*, *y*, &, in the two mss.—But further correspondences with Professor Skeat's lists are found in the mss. of *The Owl*.

The following notes concerning spelling in the mss. are based on my personal examination of the mss. and on photographs and collations indicated on page 2 of my edition of *The Owl*. The grouping of the notes is according to Professor Skeat's grouping of the sounds especially concerned, in the appendix of his *Notes on English Etymology*, pp. 471 ff., in his edition of *Havelok*, pp. ix-xvi, and in his edition of *The Proverbs of Alfred*, pp. xii-xx. C denotes the Cotton ms. of *The Owl*; J, the Jesus College ms. Where no indication of ms. is given, the form is common to both mss. As each passage is considered, reference should be made to my Glossary, my Notes, and the list of mss. variations at the foot of my Texts.

(1) Confusion as to initial *h* (cf. Sweet, *Hist. Eng. Sounds*, §§ 724, 726): C *e* for *he* 1475; *is* for *his* 515, C 403 571 1483; C *it* for *hit* 118 1090; C *attom*, J *atom* 1527; C *god ede* 582; C *swikel ede* 838; C *hwitestu* for *witestu* 1356; C *houle* for *ule* 1662 1785; C *hule* for *ule* 41, etc., seventeen times; C *hure* for *wre* 185; C *hswucche* 1324; C *his* for *is* 1498 1761; C *houd sybe*, J *houþ sybe* 1586; *hunke* 1733; J *her* for *er* 1225; J *hore* for *ore* 1750; C *hartu* 1177; C *attest* 255.

(2) *s* for *sh*, *sch* (Sweet, *H. E. S.*, §§ 603,

⁶ Nos. xvii, lxvii, and xii in the Baldelli and Moutier editions of the *Rime*.

¹ *Transactions*, 1895-1898, pp. 399-418.

² Skeat's edition for the Clarendon Press; Morris's *Old English Miscellany*, pp. 102-130, E. E. T. S. Pub., 69.

³ *Transactions*, p. 403; edition, pp. xiv-xv.

607): initial—C *sol* 1025; C *sewi* 151; *solde* 975, C 977, J 764; *wrp sipe* 1099, J *wrpsipe* 1288; J *isend* 1336; J *at set* 44; J *sarp* 79; J *sende* 274; J *sit* 286; J *sal* 346, 1151–94–95–98–99, 1205–47–49; J *sale* 1206; J *suneþ* 1165; J *sulle* 1192, 1204; J *i srud* 1529: medial—C *fleses* 895, J *fleys* 1399 1408; J *vleysse* 83; J *fleyses* 895; J *fleyes* 1410; J *fleysse* 1387, 1411; J *fleysses* 1388–90–92–97, 1414; J *neysse* 1349–87, 1546; J *ayssest* 473; J *meysse* 84; J *þruysse* 1659: final—J *yris* 322; J *fys*, C *fihs*, J *fleys*, C *fleh*s 1007. Cf. loss of initial *s* before *ch* (cf. Sweet, *H. E. S.*, § 607) in C *chadde* 1616, C *charpe* 1676, C *chelde* 1713, C *of chamed* 934 (cf. my Note, 1402).

(3) Confusion as to initial *þ*; see references in paragraph 3 of this paper.

(4) *w* for *hw* (cf. Sweet, *H. E. S.*, §§ 725–6, 500) occurs only in C (exc. J *noware* C *nowar* 1168; J *wile* 1451; *awene* 1258): *wa* (*hwā*) 1782; *wan* (*hwanne*) 459, 591, etc., seven times; *wan* (*hwām*) 453, 716; *wane* (*hwanne*) 420, 451, etc., eleven times; *wanene* (*hwanan*) 1300; *wanne* (*hwanne*) 430, etc., five times; *war* (*hwær*) 526, etc., eight times; *ware* (*hwær*) 892, 1049; *awer* (*æghwær*) 1342; *ware* (*hwæþer*) 151; *wareuore* (*hwær*–) 267, 268, 715; *warto* (*hwær*–) 464; *waþ* (*hwaet*) 635, 1075, 1298; *waþer* (*hwæþer*) 1064; *weþer* (pron.) 991; *weþer* (conj.) 824, 1360; *wi* (*hwī*) 218, 268, etc.; *wider* (*hwider*) 724; *wile* (*hwīle*) 6, 199, 1020, 1141; *wile* (*hwīlum*) 202, 1016; *wo* (*hwā*) 113, 196, 528, 680; *won* (*hwanne*) 324; *wone* (*hwanne*) 327, 687, etc., five times; *wonne* (*hwanne*) 38; *wucche* (*hwylce*) 1319; *nowar* 1168; *un wate* 1148; *ei wat* 1056; *aiware* 216; *wei* (“*hwey*”) 1009. Cp. *hwitestu* under (1).—For comment on occurrence of *hw* in C only between 909–962 and 1195–1794, see my remarks on the two sets of spellings in each ms. (first noted by me, in 1900) in my edition pp. viii–ix, xvi, in my Notes 902, 962, 1184, and in *Anglia*, xxxiii, part ii, page 258. My error of 932 for 909 at page viii of my edition, and the consequent error in the last sentence of Note 932, are corrected in the reprint of my edition. —*wh* occurs only in the first spelling in C, and only in *whar* 64, *whi* 150, *whonene* 138, and *what* 60, 484. —On this group see Förster, *Engl. Stud.* xxxiii.

10 note 2; Luhmann, *Die Überlieferung von Lazamon's Brut*, p. 29.

(5) *u* dropped after initial *w* (cf. Sweet, *H. E. S.*, § 601): *wrp* 572, C 340, J 769–70, J 1158; *wrþe* 400, 846, 1173; *wrp sipe* 1099 J 1288; C *wnder*, J *wndre* 852; C *wle* 406; C *wlle* 896; C *wlt* 499; C *wndri* 228; C *wnest* 589; C *wnienge* 614; C *wrchen* 408; C *wrs* 34; C *wrht*, J *wrp* 548; J *fur wrþe* 573–5; J *vnwrþ* 770; J *wnne* 1100; J *wrcþe* 722; J *wrs* 793; J *wrse* 303, 505; C *unwrþ* 339; *wrste* J 10, C 121; J *wrpful* 1481. Note omission of *e* in J *wre* 203; J *wrcþe* 1321; and also C *wse* 54 (rime-word *rise*), C *wte* 440 (rime-word *wlite*).

(6) Avoidance of initial *y* sound (cf. Sweet, *H. E. S.*, § 608, p. 163): C *ov* 114, 115, C *ow* 1683, 1686, 1688, 1697–8, C *eu* 1793, J only *eu*; C *ower* 1685–99, 1736, J *oure* *eur* *eure*. Note the interesting occurrence of *hunke* for *inc* and C *ze*, J *we* for *ze* or (?) *we* at 1733–4; but cp. J *eu* for *us* at 1747.—Against this group see Luhmann, *op. cit.*, p. 30.

(7) Glide-vowel inserted after *r*: C *areu* 1498; C *hareme areme* 1161–2; C *hareme*, J *a tem* 1260; C *oreue* 1157; C *þaref* 190; C *bareg*, J *bareh* 408; C *areg*, J *areh* 407; C *aregþe*, J *arehþe* 404, 1716; J *þureh bureh* 765–6; C *eremi(n)g* 1111; C *moregeiinge*, J *moreweninge* 1718; J *amorewe* 432; J *sorewe* 431, 884; *narewe* 68, 377; *zarewe* 378; J *þureh* 447; J *iborewe* 883; cp. *mure(ǵ)(h)þe* 355, J 718, J 897, J 1402–48. Observe, however, the glide-vowel in (cf. Morsbach, *M. E. Gram.*, § 70, anm. 4) J *holeh* 1113; J *holeuh* 643; J *foleweþ* 307; J *folewi* 389; J *froueri* 535; C *aluered* 685; *abisemar* 148; *abismere* 1311; *steuene* C 727, 898, C 915–86, C 1655–82, C 1720; *lauedi* 959, 1569; *lauedies* 1338, 1519–63; J *leuedi* 1051.—Against this group see Luhmann, *op. cit.*, p. 31.

(8) Difficulty as to final guttural (O. E. *h*) (cf. Sweet, *H. E. S.*, § 606): C *þureh* 1401; C *þurs* 823; C *þurþ*, cf. my Notes 1256, 1405, 1428; J *þur* 1405; C *neþ* (? *ney*) for *neh* 1267; C *innop*, cf. my Note 1319.

(9) Difficulty as to *ht* (cf. Sweet, *H. E. S.*, §§ 606, 727): C *nout* (J *nouht*) 1391–5; C *nou* or *non* for *noht* 1275; C *nout* 1426; C *nawt* 1470, 1620, 1740; C *noþ* 1011 (perhaps *noþ* is

noper); C *mist* 78 (rime-word *i digt*, cf. my Note), cp. C *mizst*, J *mist* 642 and my Note; C *mist*, J *myst* 1640; J *mist* 1113; J *maist* 353; J *towehte* 703. Cf. C orig. reading *miztest* for *nustest* and J *nustest* much like *mistest* (cf. MSS. Var. in my edition), 1300; C *nuzte*, J *mihte*, O. E. *nyton* 1751.

(10) Difficulty as to *ld*: C *chil* 1440, 1315 (J *chid*); C *golfinc* 1130; C *sele* for *selde* 943.

(12) Difficulty as to final *nd*: C *bi stant* 1438; C commonly *an* for *and*, cf. my Note, 1371. Cp. *long* for *lond* C 1031.

(13) Difficulty as to *ng*, *nk*: C *ping* 1694, C *punp* 1592, C *bunp* 1473, C *punch* 164, 951, C *punchp* 1472—all for J *pinkp*; J *gencheb* < *gengeb*; C *amon* 164; C *strenpe* 781, 1674; C *sprinp* 1042; C *zunling* 1433. Cf. *long* for *lond* C 1031.

(14) *th* used for *t*: J *bigethe* 726; *theche* J 1334–47, 1449, C 1766 (cf. MSS. Var.): J *thep* for *tep* 1538.—Note *-t* > *-d* (cf. Skeat edit. *Proverbs*, § 12) after Anglo-Norman style: C *ad* 325 (cf. my Note); C *schald* 1572; *wod* 1190, C 1049; C *mod* 636; *guld* 1427; C *stard* 329; C *nard* 1138; *plaid* 1737; J *playd* 5.

(15) In unaccented syllables *ð* or *þ* > *-d* or *-t* (cf. Sweet, *H. E. S.*, § 754): *wit* 57, C 56, C 111, C 131, C 287, C 291, C 292, C 301, C 306, 863; C *wit ute* 183, 264, 863; in C especially in pl. and 3 sg. pr. of verbs, e. g., C *kumed* 683, 1246; C *singet* 196; C *fulied* 1239; C *sulied* 1240; *haued* C 119, C 167, J 1538; C *hawet* 113; C *schunet* 236; C *schuniet* 229; C *wened* 901; C *bi chermet* 279; C *bi gredet* 67; C *biledet* 68; C *segget* 98, 113, 127, 244, 290; C *hatiet* 230; C *totorued* 1119; C *quad* 117; C *god* 647; C *nabbed* 536; C *habbet* 651; C *to twichet* 1647. See my remarks in *Anglia* xxxiii, 264, 266.

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OLD SAXON KARM AND HRÔM: GENESIS 254, HELIAND 2459

The OS. *karm*, which was first pronounced by Braune (in his memorable *editio princeps* of the *Genesis*) a 'nonce word' in Germanic, has since

been properly connected¹ with the well-known OE. *cirm*, *cym* 'shout, clamor, cry' (verb *cirman*), by the side of which the form *cearm* is once found,² further with the M. Low Franc. verb *karmen*, *kermen*, Dutch *kermen* (see Franck, *Etym. Wb.*), N. Engl. archaic and dialectal *chirm*, verb and noun (in its latter function with the by-form *chram*, see *NED.*: *chirm*, *charm*, sb.³). But the meaning of *karm* in Gen. 254 *thō gihōrdun sio fēgere karm | an allaro seliða gihwuen, sundiga liudi | firinuwerk fremmian* has not yet been settled. Braune and Heyne render it by 'Seufzen,' Behaghel by 'Jammern,' Holthausen by 'Klage'; Vetter translates: 'da hörten sie Sterbende ächzen,' Koegel: 'da hörten sie der Todgeweihten Jammern,' Symons: 'das Schreien oder Jammern der Todgeweihten,' Jellinek,³ followed by Piper: 'das wilde Toben der dem Tode Verfallenen.' None of these versions can be accepted as satisfactory. Even Jellinek, who very sensibly called attention to the parallel passage of the OE. *Genesis* 2406 ff., failed to make clear the interesting situation, possibly because he was one of those overzealous critics who—taking their cue from a recognized master—set out systematically to discover incongruities and obscurities in the newly found poem (''Wie verschwommen und unklar ist dagegen alles in dem as. Gedicht," l. c.). At any rate, although *fēgero karm* in l. 314 (so OE. Gen. 2546 *hlýnn wearð on ccastrum, | cirm ār-lēasra cwealmes on ðre*, in the account of the destruction of Sodom and Gomorrah) clearly refers to the cries or lamentations of the doomed Sodomites, there is no connection in the previous passage (l. 254) between the noise made by the people and the fact of their being *fēgi*. They do not cry out because they are doomed to die; for they are entirely unaware of the impending fate. Holofernes, in the OE. *Judith*, is in a similar situation; he, together with his men, is *fāge—þeah ðæs se rīca ne wēnde*, 19 f., yet, in dramatic contrast with the approaching doom, they proceed to make an exhibition of uproarious revelry: *hlōh and hlydde, hlýnede and dýnede, | þæt mihten fira*

¹ Cf. Sijmons, *Z. f. d. Ph.*, xxviii, 152; Holthausen, *Altsächsisches Elementarbuch*, § 297, n. 2.

² Wulfst. 186. 18 *se forhta cearm* (var. *cym*) and *þæra folca wop*.

³ *Anz. f. d. A.*, xxi, 219.